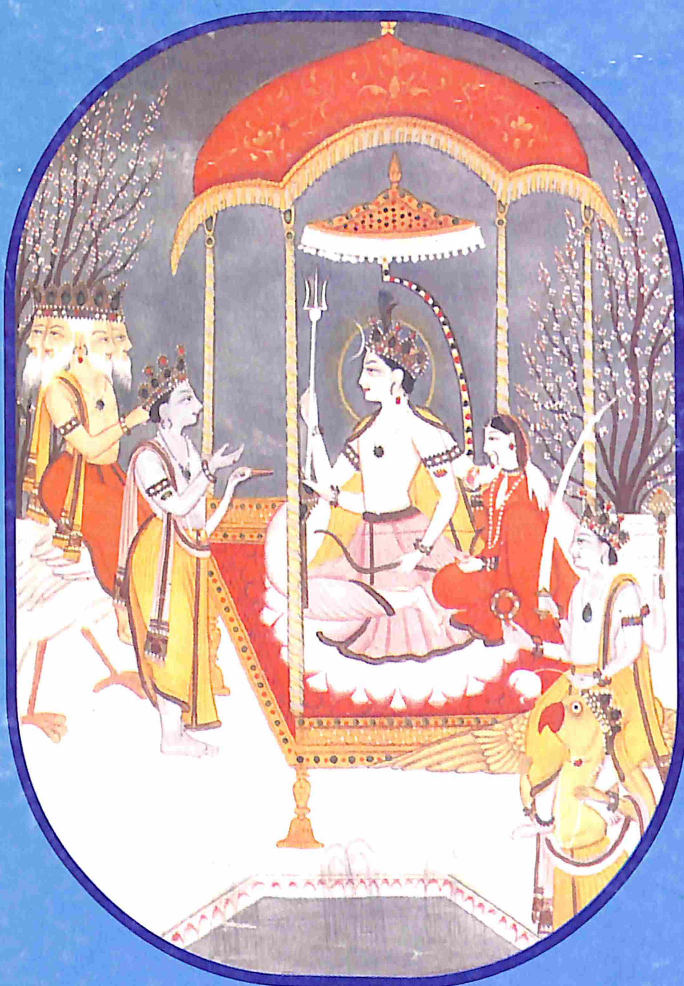
MAHIMNAH STOTRAM

Hymn to the Greatness of Shiva



Publisher:

Shri Swami Vidhyadhar Swami

Mahadev Shaiv Ashram

Vivek Vihar, Paloura, Jammu



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English
Translation & Exposition by
Vish Nath Jotshi (Bhat)

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ERRATA

Page No.	Misprint		Should be
5.	वाड.मसयोर	:	वाड.मनसयोर्
20.	बलात	:	बलात्
22.	अधश्चके	:	अधश्चक्रे
27.	पाद् आघातात व्रजति	:	पाद् आघाताद् व्रजति
	at the striking of your feet	:	at the striking of your feet came to
29.	उन्नेयं	:	एव उन्नेयं
48.	Surrounding	:	Surrendering

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Dedicated
to the memory of

My Anuj

Late Shri Brij Lal Jotshi

V. N. Jotshi (Bhat)

PREFACE

Universal Reality is originally complete in itself. The male and female aspects are merged in such a perfect balance in it that there arises no feeling of awareness of these two aspects. Only bliss and oneness exists. This is the state of perfect I-ness (Puran Ahanta) – i.e. the state of the Absolute.

Shiva as the primal stage of creation has projected Shakti. The two are so deeply joined that they are unaware of their difference. They also do not fall within the usual references of time. They are essentially beyond Time. The difference only takes place within the contemplation of Man and this World.

Shiva Mahimnastrotra or the hymn of the greatness of Shiva is regarded as one of the superb expositions in devotional literature in Sanskrit. From the view point of poetics it is grand in its scheme and similes. Though the hymn is short only of 32 verses yet the canvas of devotion that its author has spread is highly inspiring. Ascribed to Puspadantcharya we do not know the exact

date of its composition but undeniably it is very old.

Shiv Mahimnastrotra constitutes an essential part of Shiv Pooja or Upasana and for Kashmiri Pandits the invocation of Shiva is incomplete without the recitation of Shiv Mahimnastrotra. The very recital of this hymn is enough to elevate one to a higher plane of existence.

For the benefit of English knowing people who have no deep knowledge of Sanskrit we present an English translation with the hope that after knowing the meaning of the verses the devotee will be better equipped to appreciate the wonderful deep and sublime spiritual bliss contained in it. Needless to mention that no translation of this Hymn can bring out the dignity and grace of the original.

I express my thanks to S/Shri Dr. Jaikishan Sharma and Pradeep Koul Khudbali for having gone through the proof copy of Sanskrit portion and English portion respectively.

V. N. Jotshi (Bhat)

(1)

महिम्नः पारं ते परमविदुषो यद्यसदृशीं।
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः।।
अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्।
ममाप्येष स्तोत्रे हर! निरपवादः परिकरः ।।१।।

Word meanings:

महिम्न : greatness

पारं : limit

ते : of you

परम् : great

अविदषु : who does not know?

यदि : if

असदृशी : unfit

स्तुति : praise

ब्रह्मा : Brahma

आदीनाम् : and others

अपि : even

तत् : then

अवसन्नाः : inadequate

त्वयि : regarding you

गिरः : praises

अथः : and if

अवाच्य : unblameble

सर्वः : all

स्वमति : one's intellectual

परिणामावधि : capacity

गृणन् : praising

ममापि एष : then this my

स्तोत्रे: composition of hymn

हर : O lord!

निरपवाद : free from blemish

परिकर : attempt

Exposition

O lord! Even the praises by Brahma and others for you are inadequate, not to speak of one who does not know the limit of your greatness. If praising you according to the intellectual capacity is unblamable (for you are forthright in forgiving the devotee's short Comings) then this attempt of composing hymn in your honour is also free from blemish.

(2)

अतीतः पन्थानं तव च महिमा वाङ्मनसयो-
रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि॥
स कस्यस्तोतव्यः कतिविधगुणः कस्य विषयः
पदे त्ववर्वाचीनेपतति न मनः कस्य न वचः॥२॥

Word meaning:

अतीतः : beyond
पन्थानं : object
तव च : your, because
महिमा : greatness
वाङ्मनसयोर : of speech and mind
अतद्व्यावृत्या : by the method not this
यं : which
चकितम् : astonishingly
अभिधते : describe
श्रुतिरपि : even the Vedas
कस्य : that greatness by whom
स्तोतव्यः : can be sung
कति विधगुण : contains how many qualities
कस्य विषय : to whom object of discernment
पदे : from
तु : but

अर्वाचीने : taken later

पतति : does not turn

न मनः : mind

कस्य न वच : whose speech

Exposition

Your greatness is unparalleled which is beyond mind and speech even the Vedas are also confused to define you and say 'Not This' 'Not This' you possess numerous qualities which can not be described by any one. Whose mind and speech cannot turn when as absolute you took forms? (To favour the devotees) (i.e. when you descended from Nirgun state to saugun state to please your devotees).

(3)

मधुस्फीता वाचः परमममृतं निर्मितवत।
स्तव ब्रह्मन्! किं वागपि सुरगुरोर्विस्मयपदम्।।
मम त्वेतां वाणीं गुणकथनपुण्येन भवतः।
पुनामीत्यर्थेऽस्मिनपुरमथन! बुद्धिर्व्यवसिता।।३।।

Word meaning:

मधुस्पफीता : sweet like honey

वाचः : the Vedas

परमं : highest

अमृतं : nectar
निर्मित वतः : of the author
तव : to you
ब्रह्मण : o! Brahman (Absolute)
किं : what
वाक् अपि : words of praise
सुर गुरोः : teacher of gods (Brahspati)
विस्मयपदम् : object of wonder
मम तु एतां : but
वाणी : speech
गुण कथन पुण्येन : from the virtues of praising your qualities
भवत् : you
पुनामि : purify
इति : this way
अर्थे : hymn
अस्मिन : this
पुरमथन : O! Destroyer of Tripurasur
बुद्धि : mind
व्यवसिता : engaged

Exposition

O Absolute Brahman! Even the praise by Brahspati (perceptor of Devas) the author of nector like sweet Vedas have not caused any astonishment to you. O! Purmathan (Destroyer of Trpura demon) with the sole intention that my speech shall be purified by praising you has inspired me to undertake this task.

(4)

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत।
त्रयीवस्तु व्यस्तं तिसृषु गुणाभिन्नासु तनुषु।।
अभव्यानामस्मिनवरद रमणीयामरमणीम्।
विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः।।४।।

Word meaning:

तव : your
ऐश्वर्यम् : divinity
यत् तत् : which that
जगदुदय : the creator
रक्षा प्रलयकृत् : preserver and destroyer of world
त्रयीवस्तु : described by three Vedas
व्यस्तं तिसृषु : in three bodies divided
गुण भिन्नासु तनुषु : according to different qualities
अभव्यानाम् : to the ignorant
अस्मिन : in this matter
वरद : O! giver of boons
रमणीयाम् : pleasure
अरमणीम् : hateful
विहन्तुम् : to refute
व्याक्रोशी : opposite
विदधत : they offer arguments

इहएके : some

जडधियः : thick headed persons

Exposition

O Giver of Boons! Some ignorant persons get pleased in arguing that you are not cause of the creation, sustenance & destruction of the world. They refute your divinity described by three Vedas (Rig-Veda, Yajur-veda, Sam Veda) and is divided into three bodies Brahma, Vishnu and Mahesh and in three attributes viz. Sat, Rajas, Tamas. This way these dull headed persons offer arguments which are pleasing to them.

(5)

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनम्।
किमाधारो धातासृजति किमुपादान इति च।।
अतर्क्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः।
कुतर्कोऽयं कांश्चिन्मुखरयति मोहाय जगतः।।५।।

Word meaning:

किमीहः : with what desire

किम् कायः : with what body

स : that

खलु : indeed

किमुपाय : with what instrument

त्रिभुवनम् : three worlds

किमाधारः : with what support

धाता : creator

सृजति : creates

किम् उपादानः : with what materials

इति च : this type

अतर्क्यैश्वर्ये : whose greatness is beyond description of reasoning?

त्वयि : with regard to you

अनवसर दुस्थः : having no room

हतधियः : thick headed person

कुर्तकः : vain argument

अयं : this

कांचित् : some

मुखरयति : press (their vain arguments)

मोहाय : because of delusion

जगत : of the people/mankind

Exposition

With what desire, with what body, with what instruments and support and materials, the creator creates the three worlds. Such vain and trivial arguments regarding your divinity though being beyond the reach of debate and logical reasoning, yet such ignorant people out of delusion make such perverted arguments

(6)

अजन्मानोलोकाः किमवयववन्तोऽपि जगता-
मधिष्टातारं किं भवविधिरनादृत्य भवति॥
अनीशो वा कुर्याद् भुवनजनने कः परिकरम्
यतो मन्दास्त्वां प्रत्यमरवर! संशेरत इमे॥६॥

Word meaning:
अजन्मानो : without origin
लोका : the worlds
किं : whether
अवयववन्तो : though having parts
जगताम् : of the worlds
अधिष्ठातारं : wielding authority (creator)
किं : if
भवविधि : creation
अनादृत्य : without
भवति : because
अनीशो : except God
वा : who else
कुर्याद् : can do (make)
भुवन जनने : creation of the worlds
कः : who
परिकरम् : attempt

यतो : because

मन्दा त्वाम् : ignorant, you

प्रति : regarding

अमर वर : O lord of gods

संशेरत : raise doubts

इमे : these

Exposition

O God of gods, though having subdivisions cannot have origin without its creator for creation is not possible without a creator. In the creation of the worlds who else except you could make such an attempt. But fools as they are still doubt your existence.

(7)

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति।
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च।।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषाम्।
नृणामेको गम्यस्त्वमसि पयसामर्णव इव।।७।।

Word meaning:

त्रयी : three Vedas

सांख्यम् : Samkhya

योग : Yoga

पशुपतिमतं : Pushpati doctrine

वैष्णवमिति : Vaishnav doctrine

प्रभिन्ने : different

प्रस्थाने : paths

परम इदम अद : but this path best

पथ्यम इति च : that path proper

रुचीनाम् : (depends upon) the temperaments

वैचित्र्यात : due to difference

ऋजु कुटिल : of straight and crooked

नाना पथ जुषाम् : people following different paths

नृणामेको : but to all such people is one

गम्य: : goal

त्वम् असि : you as only one (absolute)

पयसाम् : like waters (enter) the

अर्णव : oceans

इव : are

Exposition

The path of realization are different viz:

Vedas = Rig, Sam, yajur
Samkhya = propounded by Kapila
Yoga = propounded by Patanjali
Pushpati doctrine = Shavi philosophy
Vashnava Shastra = includes worship of lord Krishna. These paths followed by different people simple or crooked whichever they think the best according to their temperaments actually lead to you alone just like different rivers enter the ocean.

(8)

महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः।
कपालं चेतीयत्तव वरद! तन्त्रोपकरणम्।
सुरास्तां तामृद्धिं दधति तु भवद्भ्रूप्रणिहितां।
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति।।८।।

Word meaning:

महोक्षः : bull

खढ्वाङ्गम् : leg of bed stand

परशुः : axe

अजिनम् : the tiger skin

भस्म : ashes

फणिनः : snakes

कपालं : human skull

च+इति+इयत् : and this

तव + वरदे : your, O! Giver of boons

तन्त्रोपकरणम् : actual possession

सुराः + तां + तां : Gods + those

ऋद्धिं : treasures

दधति : enjoy

तु : though

भवत् : you

भ्रूप्रणिहिताम् : by twinkling of eyes

न + हि : not indeed

स्वात्मारामं : whose delight is in self

विषयमृग तृष्णा भ्रमयति : do not get deluded by sense objects.

Exposition

O Varadh (Giver of Boons)

Your actual possession are a Bull (for riding) club & axe (for weapons) Tiger skin (for cloth) Ashes (for besmearing the body).

Snakes (for ornaments) and a human skull (for cups). In spite of these seemingly lowly, gods enjoy the great treasures which you have bestowed upon them with one mere gaze. Undoubtedly those who have taken delight in the inner most self do not get swayed by sense objects.

(9)

ध्रुवं कश्चित्सर्वं सकलमपरस्त्वध्रुवमिदं।
परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये॥
समस्तेऽप्येतस्मिन्पुरमथन! तैर्विस्मित इव।
स्तुवन् जिह्रेमि त्वां न खलुननु धृष्टा मुखरता॥९॥

Word meaning:

ध्रुवं : eternal

कश्चित : some one

सर्वं : whole

सकलम् : all

अपरः : any other

तु : while

अध्रुवम् : temporary

इदं : this

परो : another

ध्रौव्य : eternal

अध्रौव्ये : non-eternal

जगति : in this world

गदति : says

व्यस्त विषये : with different temperaments

समस्तेऽप्येतस्मिन : in this whole

पुरमथन : O destroyer of pura

तैः : by them

विस्मितः : surprised

इव : as if

स्तुवन् : praising

जिह्रेमि : feel ashamed

त्वां : you

न खलु ननु : not indeed

धृष्टा : courageous

मुखरता : to become wordy

Exposition

O Purmathan (destroyer of demon Pura) Some

say that the whole world is eternal (related to sankhay) others say that it is momentary (one branch of Buddhists) yet some say that all these worlds are both eternal and transitory (Naiy Yayikas). So different people have different opinions about you. I simply do not know your real nature yet I muster courage to praise you.

(10)

तवैश्वर्यं यत्नाद् यदुपरि विरिंचिहरिरधः।
परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः।।
ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश! यत्।
स्वंय तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति।।१०।।

Word meaning:

तव : your

ऐश्वर्यं : greatness

यत्नात् : trying

यत् : which

उपरि : on the above

विरिंचिः : Brahma

हरि : Vishnu

अधः : below

परिच्छेतुं : to ascertain

यातौ : became

अनलम् : unable

अनल स्कन्ध : pillar of fire

वपुषः : having for body

ततो : then

भक्ति : devotion

श्रद्धा : faith

भरगरुगृणद्भ्यां : to these two praising

गिरिश : O Girisha

यत् : which

स्वयं : by own account

तस्थे : revealed

ताभ्यां : to these two

तव : your

किम् : whether

अनुवृत्तिः : worship

न फलति : not bear fruit

Exposition

O Girisha (Mahadev)! You took the form of column of fire and both Brahma from above and Vishnu from below began to measure it to prove their supremacy. But both failed. Afterwards both began to please you with hymns with devotion and reverence thereafter you willingly revealed yourself to them which indicates that your worship can never go waste.

(11)

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरम्।
दशास्यो यद्बाहूनभृत रणकण्डूपरवशान्।।
शिरः पद्म-श्रेणी-रचित-चरणाम्भोरुह-बलेः।
स्थिरायास्त्वद्भक्तेस्त्रिपुरहर! विस्फूर्जितमिदम्।।

Word meaning:

अयत्नाद् : easily
आसाद्य : making
त्रिभुवनम् : three worlds
अवैर : without enemy
व्यति करं : striking against
दशास्यः : ten headed Ravana
यद् : that
बाहून : arms
अभृत : held
रणकण्डू परवशान् : eagar for war
शिरः : heads
पद्मश्रेणी : series of lotus petals
रचित : did
चरणाम्भोर् : your lotus feet
उहः : with determination
बले : offered

स्थिरायः : steady

त्वद् : your

भक्तेः : devotion

त्रिपुरहर : Oh destroyer of Trupra

विस्फूर्जितम् : result

इदम् : This was

Exposition

O destroyer of Tripura. Ten headed Ravana always ready and eager for war, offered his heads one by one as lotus unto your feet with full determination. This way he was given the boon of invincibility in war in three worlds. This became possible because of his steadfast devotion in you.

(12)

अमुष्य त्वत्सेवासमधिगतसारं भुजवनम् ।
बलात्कैलासेऽपि त्वदधिवसतौ विक्रमयतः ॥
अलभ्या पातालेऽप्यलसचलितांगुष्ठशिरसि ।
प्रतिष्ठात्वय्यासीद्ध ध्रुवमुपचितो मुह्यतिखलः॥१२॥

Word meaning:

अमुष्य : to him (Ravana)

त्वत् सेवा : by worshiping you

समधि : exceedingly

गत सारं : obtained strength
भुजवनं : forest like arms
बलात : with valour
कैलासे अपि : to Kailash
त्वद् : your
अधिवसतो : (Sacred) abode
विक्रमयत: : applying
अलभ्या : impossible
पाताले : in the nether world
अपि : even
अलस : easily
चलित : moving
अंगुष्ठ शिरसि : by the tip of your toe
प्रतिष्ठा : stay
त्वयि : your
आसीत् : had
ध्रुवम् : infact
उपचित: : affluent
मुह्यति : deluded
खल: : wicked person

Exposition

Ravana got strength in his forest like arms by worshiping you. Due to the valour he began to attack thy abode kailash. But by the mere movement of your tip of the toe, Ravana was hurled away and did not get

any resting place even in patal (the nether world). A wicked person when gets affluent turns ungrateful to the person through whose help his affluence became possible.

(13)

यदृद्धिं सुत्राम्णो वरद! परमोच्चैरपि सती-
मधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयो
न कस्या उन्नतयै भवति शिरसस्त्वय्यवनतिः।।१३।।

Word meaning:

यत् : that

ऋद्धिं : wealth (treasure)

सुत्राम्णः : of Indira

वरद : O! giver of boons

परमोच्चैः : very great

अपि : though

सतीम् : possessing

अधश्चके : put under shade

बाणः : Asura king (Known as Banasur)

परिजन विधेय : under command

त्रिभुवनः : three worlds

न : not

तत + चित्रं : that to be surprised

तस्मिन् : him

वरिवसितरि : with respect to worshipping

त्वत् : to your

चरणयोः : feet

न : not

कस्या : what

उन्नत्यै : prosperity

भवति : happens

शिरसः : of the head

त्वयि : to you

अवनतिः : bowing down.

Exposition

O! Giver of Boons! Banasur had possessed wealth more than that of Indira and had three worlds at his command. It was not surprising for him, because he being the worshipper of your (Siva's) feet- what progress or prosperity one can not achieve when one bows down his head at your (Siva's) feet.

(14)

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-
विधेयस्याऽऽसीद्यस्त्रिनयन विषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभंगव्यसनिनः॥१४॥

Word meaning:

अकाण्ड : unexpected/suddenly

ब्रह्माण्ड : (whole) universe

क्षय : destruction

चकित : panicky

देवा : gods

असुर : demons

कृपा : compassion / favour

विधेयस्य : showing (exhibiting)

आसीद : did

ये: : to which

त्रिनयन : O three eyed

विषं : poison

संहृतवत: : drinking

स: : that

कल्माष: : stains

कण्ठे : on the throat

तव : of you

न कुरुते न : does not do

श्रियम् : beautification

अहो : Oh

विकारो : deformity

अपि : also

श्लाघ्य: admirable

भुवन : the world

भय : fear

भङ्ग : free

व्यसनिन: one who is devoted to

Exposition

At the time of churning of the ocean, the whole world was about to be destroyed by the fuming poison that emerged out of ocean. O! three eyed one, all the gods and demons got frightened. Both panicked and you drank the poison which resulted in dark stains on your throat. Though it stained your throat blue and reduce your beauty yet this is admirable in one who rids the whole world of fear.

(15)

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे
निवर्त्तन्तेनित्यं जगति जयिनो यस्यविशखाः।
स पश्यन्नीश त्वामितरसुरसाधारणमभूत्
स्मरःस्मर्तव्यात्मा नहि वशिषु पथ्यःपरिभवः॥१५॥

Word meaning:

असिद्धार्थाः : unsuccessful

नैव : not even

क्वचित अपि : any where

सदेव : with gods

असुर : with demons

नरः : with men

निवर्तन्ते : return

नित्यं : always

जगति : in the world

जयिनः : successful

यस्य : whose

विशिखाः arrows

सः : that

पश्यन् : thinking

ईश : O Lord

त्वाम् : your

इतर : like

सुर साधरणम् : common gods

अभूत : because

स्मर्त व्यात्मा : an object of memory

नाहि : is not because

वशिषु : to the self controlled

पथ्यः : helpful

परिभवः : insult

Exposition

The arrows of Kamdeva (cupid) return without fail when struck against Gods, Demons and Men. But erring in judgment, O Lord, he took you for an ordinary God; Kamdeva became only an object of memory (As he was burnt by your third eye).

How true it is that the self controlled when insulted results in destruction.

(16)

महीं पादाघाताद् व्रजति सहसा संशयपदं
पदं विष्णोर्भ्राम्यद्भुजपरिघरुग्णग्रहणम्।
मुहुर्द्यौर्दौस्थ्यं यात्यनिभृतजटाताडिततटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता॥१६॥

Word meaning:

मही : the earth

पाद आघातात् : at the striking of

व्रजति : your feet

सहसा : all of a sudden

संशयपदं : doubtful thought

पदं विष्णो : the spatial region

भ्राम्यद् : oppressed

भुजपरिघरुग्ण : by the movement of your iron club arms

ग्रहणम् : the planets

मुहु : just then

द्यौः : the heaven

द्यौस्थ्यं याति : became troublesome

अनि भृत जटा : waving mattered hair

ताडित : struck by

तटा : the sides

जगद्रक्षायै : for saving of the world

त्वं : you

नटसि : dance

ननु : infact

वामैव : unfavourable

विभुता : mightiness

Exposition

Ah! Your dance (O Lord) is for the protection of the world but your mightiness became unknowingly cause of trouble because at the striking of your feet the earth shuddered lest it should come to a sudden end. By the movements of your iron club like arms the planet region felt oppressed. By waving of your mattered locks and striking of its sides the heaven was agonised.

(17)

वियद्व्यापी तारागणगुणितफेनोद्गमरुचि
प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमि-
त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥१७॥

Word meaning:

वियद : sky

व्यापी : pervading

तारागण : stars and planets
गुणित : enhanced
फेनोद् : foam
गम : having
रुचि : beauty
प्रवाहो : currents
वारां : of water
यः : which
वृषत : drop of water
लघु : smaller
दृष्ट : looked
शिरसि : on head
ते : you
जगत : the world
द्वीपाकारं : looked like Island
जलधि : waters
वलयं : surrounded
तेन : by that
कृतम इति : made by
अनेन : this
उन्नेयं : to be guaged
धृतमहिम : vastness
दिव्यं : divine
तव : your
वपुः body

Exposition

Surrounded by waters the world turned into Islands. These waters (in the shape of Milky Way) pervades the sky, whose foams are beautified by stars and planets inside. The current of these waters seem minute than a drop of water when on your head. This way the vastness of your divine body can be comprehended.

(18)

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो
रथांगे चन्द्राकौं रथचरणपाणिः शर इति।
दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि -
विधेयैःक्रीडन्त्यो न खलुपरतन्त्राः प्रभुधियः॥१८॥

Word meaning:

रथः : chariot
क्षोणी : earth
यन्ता : charioteer
शतधृति : Brahma
अगेन्द्रः : the great mountain i.e. Meru
धनु : bow
अथो : and
रथाङ्गे : the wheels of the chariot
चन्द्र + अर्कौ : the moon and sun.

रथचरणपाणि : Vishnu

शर इति : arrow in this manner

दिधक्षोः : wishing to burn

ते : your

कः + अयं : what this

त्रिपुर तृणम् : three cities (of the three sons of Tarakha) like a straw

आडम्बरविधिः : these belongings

विधेयैः : with things at disposal

क्रीडन्त्यः : playing

न खलु : not indeed

परतन्त्रा : depending on others

प्रभुधियः : the Lord's intellect

Exposition

Siva wanted to burn three cities built by three sons of Demon Tarakha. For Him, these cities were the pieces of straw Siva is not dependent on others but He in his divine sport collected all paraphernalia to lay low Tarakha .He made the Earth his chariot, Brahma as charioteer, the mountain Meru as bow, the moon and sun were the wheel's of Siva's chariot and Vishnu the arrow, why such accoutrements when everything remains at his command.

(19)

हरिस्ते साहस्त्रं कमलबलिमाधाय पदयो -
र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर! जागर्ति जगताम्॥१९॥

<u>Word meaning:</u>

हरिः : Vishnu
ते : you
साहस्त्रं : a thousand
कमल : lotus
बलिम : offering
आधाय : giving
पदयोः : feet
यद् : that
एकोने : one less
तस्मिन : in that offering
निजम : his own
उदहरत : rooted out
नेत्र कमलम : lotus eye
गतो : it was subsequently
भक्ति उद्रेकः : highest devotion
परिणतिम : changed / transformed

असौ : that

चक्रवपुषा : into Sudharshan Chakra

त्रयाणां : three

रक्षायै : protection

त्रिपुरहर : O destroyer of Tripurasur

जागर्ति : remains aware

जगताम् : worlds

Exposition

O destroyer of Tripurasur, at the time of offering one thousand lotus at your feet, Lord Vishnu found one lotus missing. In place of the lost lotus, he plucked his eye-lotus and filled the gap. Seeing to such a devotion you transformed this devotion into Sudharshan Chakra which remains always alert in protecting the three worlds. (i.e. Shiva became pleased with Vishnu and gave him Sudharshan Chakra the divine discuss which protects the three worlds).

(20)

क्रतौ सुप्ते जाग्रत्त्वमसि फलयोगे क्रतुमतां
क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।
अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं
श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरःकर्मसु जनः॥२०॥

Word meaning:

क्रतौ : sacrifice

सुप्ते : destroyed

जाग्रत् : ready

त्वमसि : thou remain

फलयोगे : in getting the result

क्रतुमतां : to the sacrificers

क्व : where

कर्म : sacrifice

प्रध्वस्तं : destroyed

फलति : leaves fruit

पुरुष आराधनमृते : without worship of the Lord

अतस्त्वां : therefore thou

सम्प्रेक्ष्य : knowing

क्रतुषु : in the sacrifices

फलदानप्रतिभुवं : the giver of the result

श्रुतौ : in the teachings of the Vedas

श्रद्धां : faith

बद्ध्वा : putting

दृढपरिकरः determined

कर्मसु : in the sacrifices

जनः man

Exposition

Every sacrifice bears fruit. Sacrifice is an action and every action has a beginning as well as end. You

remain always alert to grant fruits of the sacrifices. When does a sacrifice bear fruit if it is not accompanied by Siva's worship. (i.e. without worshipping Shiva any sacrifice does not prove fruitful). Therefore reposing faith in the giver of fruits (Shiva himself) and putting firm devotion in Veda, people resolutely perform the sacrificial rites.

(21)

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता -
मृषीणामार्त्विज्यं शरणद! सदस्याः सुरगणाः।
क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो
ध्रुवंकर्तुः श्रद्धाविधुरमभिचाराय हि मखाः।।२१।।

Word meaning:

क्रिया दक्षो : expert in sacrificial rites

दक्षः Dakha Prajapati

क्रतुपतिः : sacrificer

अधीशः : Lord

तनुभृताम् : of those who have body

ऋषीणाम् : of the Rishis

आर्त्विज्यम् : priestly pious duty

शरणद : O Giver of refuge

सदस्याः : supervisors

सुरगणाः : gods

क्रतुभ्रंशः : destruction of the sacrifices

त्वत्तः : from you

क्रतु : of sacrifices

फल विधान : giving fruits

व्यसनिनो : bent upon

ध्रुवं : infact

कर्तुः : of the sacrificer

श्रद्धा : devotion

विधुरम : devoid

अभिचाराय : harm

हि : because

मखः sacrifices

Exposition

O Sharnad (giver of refuge) Daksha was the Lord of creation and well versed in sacrifices where he was himself the sacrificer, Rishis were priests, and Gods were supervisors. This sacrifice was destroyed by you though you verily are the fruit giver of the sacrifices. In absence of real devotion, sacrifices cause harm to the sacrificers.

(22)

प्रजानाथं नाथ! प्रसभमभिकं स्वां दुहितरं
गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं
त्रसन्तंतेऽद्यापि त्यजति न मृगव्याधरभसः॥२२॥

Word meaning:

प्रजानाथं : Brahma
नाथ : O God
प्रसभं : forcibly
अभिकं : engrossed with passion
स्वां : his own
दुहितरं : daughter
गतम् : getting
रोहित : a hind
भूताम् : who became
रिरमयिषुम् : desiring to get
ऋष्यस्य : of the stag
वपुषा : the body
धनुष्पाने: : holding the bow in hand
यातम् : gone
दिवमपि : in skies
सपत्राकृत : minutely pierced with arrow

अमुं : this (Brahma)

त्रसन्तं : fearful

ते अद्य अपि : even now

त्यजति : leave

न : does not

मृगव्याधरभस : the anger of hunter.

Exposition

O God, Brahma engrossed with passion turned himself into a stag and wanted to abduct (catch hold) of his own daughter who became hind. You became hunter and in a fit of rage followed Brahma with a bow in hand. Brahma was pierced by your arrow. Terror stricken and injured Brahma has since then fled to the skies but your arrow is still not leaving him.

(23)

स्वलावण्याशंसा धृतधनुषमह्नाय तृणवत्

पुरः प्लुष्टं दृष्ट्वा पुरमथन! पुष्पायुधमपि

यदि स्त्रैणंदेवी यमनिरतदेहार्धघटना -

दवैतित्वामद्धाबत वरद! मुग्धा युवतयः।।२३।।

Word meaning:

स्व : own

लावण्या : beauty

शंसा : proud

धृत : holding

धनुषम् : the bow

अह्नाय : in trice

तृणवत् : like piece of straw

पुरः : in front

प्लुष्टं : burnt

दृष्टवा : seeing

पुरमथन : destroyer of Tripura

पुष्प आयुधम : the god of Love (cupid)

अपि : even

यदि स्त्रैणं : if

देवी : much fond of wife

यम : who

निरत : on account of austerities

देह + अर्ध : half body

घटनात् : placed/ occupied

अवैति : considers

त्वाम् : thou

अद्धा : indeed

वत : Ah!

वरद : giver of boons

मुग्धा : deluded

युवतयः : young women

Exposition

O Destroyer of Tripura, Parvati performed much austerities and sacrifices thus you allowed her to occupy half of your body. So, She was under delusion that you were fascinated by her beauty.

O Giver of Boons, Kamdeva, (God of love) with his bow tried to throw arrow on you, but within a moment he got burnt like straw.

Surely young women are under false delusion as such (That you are fascinated by beauty).

(24)

श्मशानेष्वाक्रीडा स्मरहर! पिशाचाः सहचरा-
श्चिताभस्मालेपःस्रगपि नृकरोटी परिकरः ।
अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
तथापि स्मर्तृणां वरद! परमं मङ्गलमसि॥२४॥

Word meaning:

श्मशानेषु : in cremation grounds

आक्रीडा : play

स्मरहर : O Destroyer of god of love

पिशाचाः : ghosts

सहचराः : companions

चिता भस्म आलेपः : besmearing the body with ashes of cremation ground

स्रक् : garland

अपि : also

नृकरोटी : human skull

परिकरः : (around the neck)

अमङ्गल्यं : inauspicious

शीलं : conduct

तव : thee

भवतु : is

नाम : defined

एवम् : even

अखिलं : in whole world

तथापि : Still / yet

स्मर्तृणां : to those who remember thee

वरद : O Giver of Boons

परमं : great

मङ्गलम् : auspicious

असि : is

Exposition

O Destroyer of Kamdev (god of love) your play is in cremation grounds—Your companions are evil spirits and ghosts. You smear your body with the ashes of the dead. You have a garland of human skulls. This conduct undoubtedly is odious yet for your devotees who remember you it is auspicious.

(25)

मनः प्रत्यक्चित्ते सविधमभिधायात्तमरुतः।
प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।
यदालोक्याह्लादं ह्रद इव निमज्जामृतमये-
दधत्यन्तस्तत्त्वंकिमपि यमिनस्तत्किलभवान।।२५।।

Word meaning:

मनः : mind
प्रत्यक् : actually
चित्ते : in the self
सविधम् : following shastras
अभिधाय : concentrating
आत्तमरुतः: controlling the breath
प्रहृष्यत् रोमाणः : excited with joy
प्रमद : joy
सलिलोत : tears
सङ्गित : filled
दृशः : eyes
यत् : which
आलोक्य : realizing
आह्लादं :joy
ह्रद इव : in the lake
निमज्य : diving/swimming

अमृत : bliss

मये : full

दधति : get

अन्तः : inner

तत्त्वं : truth

किमपि : wonderful\unspeakable

यमिनः : yogis

तत् : that

किल : really

भवान : thou

Exposition

Indeed you are the indescribable truth. Diligently following shastras yogis feel and realize it through meditation and after controlling the breath. After realization they shed tears of ecstasy and this way they plung into the pool of nectar and bliss and enjoy the inner bliss.

(26)

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-
स्त्वमापस्त्वं व्योमत्वमु धरणिरात्भात्वमितिच ।
परिच्छिन्नामेवं त्वयि परिणता बिभ्रति गिरम
न विद्मस्तत्तत्त्वं वयमिह तु यत्त्वंनभवसि।।२६।।

<u>Word meaning:</u>

त्वम् : thou
अर्कः : the Sun
त्वम् : thou
सोमः : the moon
त्वम : thou
असि : is
पवनः : air
त्वम हुतः : thou fire
त्वम आपः : thou water
त्वम व्योम : thou space
त्वम उ : thou also
धरणिः : earth
त्वम आत्मः : thou self
इति च : and are
परिच्छिनाम् : limiting
एव त्वयि : with regard to thee
परिणता : the knowledgeable people
बिभ्रति गिरं : hold opinion
न विद्म : do not know
तत्त्वं : thou
वयमिह : we in this universe
तु यत् : but which
त्वं न : thou not
भवसि : are

Exposition

You are the Sun, you are the Moon, you are the Air and Fire. You are water, space, earth and self. Learned people hold this opinion about you (which is limited). But we are not so learned as to know your actual reality because you are all powerful and all pervading.

(27)

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-
नकाराद्यैर्वर्णैस्त्रिभिरभिदधत्तीर्णविकृति ।
तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः
समस्तं व्यस्तं त्वां शरणद! गृणात्योमितिपदम्।।२७।।

Word meaning:

त्रयीं : three Vedas

तिस्रोः : three

वृत्तीः : conditions

त्रिभुवनम् : three worlds

अथो त्रीन + अपि : and three also

सुरान : gods

अकाराधैः : by 'A' etc

वर्णः : letters

त्रिभिर : three

अभिदधत् : indicates

तीर्णं विकृति : total absolute

तुरीयं ते : highest surpassing all

धाम : state

ध्वनिभिः : with sounds

अवरुन्धानम् : covered

अणुभिः subtle

समस्तं : collectively

व्यस्तं : separately

त्वां : thou

शरणद् : O Giver of refuge

गृणाति : count

ओम : Om

इति पदम् : the word

Exposition

O Giver of Refuge. Letter AUM indicates separately:-

Three Vedas= Rig, Sam, Ujar

Three States= Waking, Dream, Deep Sleep

Three Worlds= Earth, Sky, Heaven

Three Gods= Brahma, Vishnu, Mahesh

Three letters AUM collectively mentions you when united with subtle sound (called Nada) –Your Turya (Transdental) state.

(28)

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहां-
स्तथा भीमेशानाविति यदभिधानाष्टकमिदम्।
अमुष्मिन्प्रत्येकं प्रविचरति देव श्रुतिरपि
प्रियायास्मै धाम्नेप्रणिहितनमस्योऽस्मिभवते।।२९।।

Word meaning:

भवः : Bava

शर्वा : Sharva

रुद्रः : Rudra

पशुपतिः : Pashupati

अथ : and

उग्रः सहमान् : Ugra & Mahadev

भीम : Bhim

ईशानौ : Ishan

इति य्द : this way

अभिधानाष्टकम् : eight names

इदम् : this

अमुष्मिन् : out of many

प्रत्येकम् : Each

प्रविचरति : Mentions

देव : O Lord

श्रुतिः : the Vedas

अपि : even

प्रियाय : beloved

अस्मै : to that

धाम्ने : effulgent

प्रणिहित नमस्यः अस्मि : to which I am surrounding or saluting

भवते : to you

Exposition

O Lord, Bava, Sharva, Rudra, Pashupati, Ugra, Mahadeva, Bhima and Ishan are the eight appellations (amongst many) which are mentioned in Vedas. I surrender myself to you who are the beloved and full of effulgence.

(29)

वपुष्प्रादुर्भावादनुमितम् इदं जन्मनि पुरा
पुरारे! नेवाहं क्वचिदपि भवन्तं प्रणतवान्
नमन्मुक्तः सम्प्रत्यतनुर हमग्रेप्यनति मान
महेश! क्षन्तव्यं तदिदमपराधद्वयमपि॥२९॥

Word meaning:

वपुः : physical body

प्रादुर्भावात् : to appear

अनुमितम् : guessed

इदं : this

जन्मनि : present birth

पुराः : previous

पुरारे : destroys of Ari (enemy of mankind i.e. feelings)

नैव : did not

अहं : I

क्वचित् : whatsoever

अपि : also

भवन्तम् : to thee

प्रणतवान् : salutation

नमन् : now saluting

मुक्तः : freed

सम्प्रति : now

अतनु : without body

अहम् : I

अग्रे : coming birth

प्यनति मान : bow / salute

महेश : O Almighty

क्षन्तव्यं : please forgive

तत् इदम् : that such

अपराध : blunder

द्वयम् : two

अपि : also

Exposition

O Purari (destroyer of Ari) (Ari means enemy of mankind those are six feelings i.e. lust, anger, greed, ego,

attachment, jealousy). When I got this mortal birth I realized that I have never saluted you in my previous birth. Now I am surrendering into you so I am relieved of any further birth now. That also will make me unable to surrender into you. O Almighty, O Lord forgive me for both of these omissions. Kindly forgive me.

(30)

नमो नेदिष्ठाय प्रियदव! दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर! महिष्ठाय च नमः।
नमो वर्षिष्ठाय त्रिनयन! यविष्ठाय च नमो
नमः सर्वस्मैते तदिदमति सर्वाय च नमः॥३०॥

<u>Word meaning:</u>

नमो : my salutation

नेदिष्ठाय : who is always nearer

प्रियदव : O Lover of forests

दविष्ठाय : who is also far away

च नमो : also my salutation

नमः : my salutation

क्षोदिष्ठाय : to the minutest

स्मरहर : O destroyer of god of love

महिष्ठाय : also to the biggest

च नमः : also salutation

नमो : my salutation

वर्षिष्ठाय : to the oldest

त्रिनयन : three eyed

यविष्ठाय : to the youngest

च नमो : also salutation

नमः : my salutation

सर्वस्मै : to all

ते : to thee

तदिदम : so this

अतिसर्वाय : beyond all

च नमः : also salutation.

Exposition

O provider of peace (residing in jungles) I surrender to you because you are so near i.e. indwelling spirit, but also far away i.e. beyond limit and speech. O slayer of Kamdeva I surrender to you because you are as minute as an atom, you are also the biggest (as a mountain). O three eyed one I salute to you because you are oldest (before creation). You are also young (you have no body weaknesses).

My salutation to you because you are immanent and transcendent.

(31)

बहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः।
प्रबलतमसे तत्संहारे हराय नमो नमः
जनसुखकृते सत्त्वोद्रिक्तौ मृडाय नमो नमः
प्रमहसि पदे निस्त्रैगुण्यैशिवाय नमो नमः।।३१।।

Word meaning:

बहुलरजसे : excess of Rajas
विश्व : universe
उतपत्तौ : creation
भवाय : Brahma
नमो नमः : salutation
प्रबल : excess of
तमसे : Tamas
तत : of that (universe)
संहारे : destruction
हराय : Rudr
नमौ नमः salutation
जन सुख कृते सत्व : for happiness to people
उद्रिक्तौ : excess
मृडाय : Vishnu
नमो नमः salutation
प्रम हसि पदे : effulgent

निस्त्रै : beyond

गुण्ये : three attributes

शिवाय : to shiv

नमो नमः : salutation

Exposition

Being permeated with Rajas (a guna) O Blissful, Salutation to Brahma for the creation of the universe. Salutation to Rudra who is permeated with Tamas for dissolution of the world. Salutation to Vishnu who is permeated with Sattva for preservation and giver of happiness to people. Salutation to Shiva who is blissful, effulgent and beyond all these attributes.

(32)

कृशपरिणति चेतः क्लेशवश्यं क्व चेदम्
क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः
इति चकितममन्दी कृत्य मां भक्तिराधाद्
वरद! चरणयोस्ते वाक्यपुष्पोपहारम्।।३२।।

Word meaning:

कृशपरिणति : badly developed

चेतः : mind

क्लेशवश्यं : prone to misery

क्व : where

चेद : is this

क्व च : where

तव : your

गुण : virtues

सीमोल्लङ्घिनी : beyond measure

शश्वत : eternal

ऋद्धिः : power

इति : this way

चकितम् : I am frightened

अमन्दीकृत्य : making fearless

मा : me

भक्ति : devotion

आधात् : thrown

वरद : O Giver of Boons

चरणयोः : feet

ते : to thy

वाक्य : hymn

पुष्पोप हारम् : as flower, garland

Exposition

O Giver of Boons! There is no comparison between my troublesome mind and your sacred divinity full of all virtues. I am confused yet I am forced by devotion towards you to offer this garland of hymns at your feet.

(33)

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रं
सुरतरुवरशाख लेखनी पत्रमुर्वी।
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपितव गुणानामीश पारं नयाति॥३३॥

<u>Word meaning:</u>
असित : blue
गिरि : mountain
समं स्यात् : like
कज्जलं : ink
सिन्धु : sea
पात्रं : ink pot
सुरतरुवर : heavenly tree
शाखा : branches
लेखनी : pen
पत्रम् : leaf
उर्वी : the earth
लिखति : writes
यदि : if
गृहीत्वा : taking
शारदा : Saraswati (goddess of knowledge)
सर्वकालम : till eternity

तदपि : even then

तव : thy

गुणानाम् : virtues

ईश : O God

पारं : the limit

न याति : cannot reach

Exposition

O Ish (Lord) if the blue mountain be the ink, the Ocean as an inkpot the branches of Parijat tree the pen, the earth be the writing pad and goddess Saraswati writes till eternity, even then the limit of your virtues cannot be counted / reached.

(34)

श्री पुष्पदन्तमुखपङ्कजनिर्गतेन
स्तोत्रेण किल्बिषहरेण हरप्रियेण ।
कण्ठस्थितेन पठितेन गृहस्थितेन
सुप्रीणितो भवति भूतपतिर्महेशः॥३४॥

Word meaning:

श्री पुष्पदन्त : of Pushpdanta

मुख पंकज : lotus like mouth

निर्गतेन : coming out

स्तोत्रेण : by hymn

कल्बिष : sins

हरेण : destroyer

हर प्रियेण : dear to Lord Shiva

कण्ठ स्थितेन : committed to memory

पठितेन : read

गृह : home

स्थितेनः : kept in

सुप्रीणितः : greatly pleased

भवति : becomes

भूतपति : Lord of creation

महेशः : great Lord

Exposition

This hymn has come out from the lotus mouth of Pushpdant which destroys all the sins and is dear to Lord Siva. The Lord of creation becomes very pleased if a person commits this hymn to memory, reads and keeps it in his home.

(Here ends this Mahimnapar hymn).

॥ इति शिवम् ॥

ज्ञानं प्रकाशं लोके आत्मा चैव प्रकाशकः।
अनंयोर पृथग्भावाज्जाने ज्ञानी प्रकाशते।।

"In the world, knowledge is light that reveals and Atma is the universal light that reveals. As both knowledge and Atma are light and there is no difference between them, it is the knower himself that is revealed in knowledge."

